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CONTENTS

THE ROLE OF SECTARIAN PHILANTHROPY IN THE UNITED STATES	1
<i>The Rev. Henry J. Whiting, LL.D.</i>	
FAMILY TREATMENT IN FOCUS	7
<i>Ruby Neuhaus, M.S.W.</i>	
THE RELIGIOUS FACTOR IN LUTHERAN CHILD PLACEMENT SERVICES	13
<i>The Rev. David M. Granskou, Th.D.</i>	
PUBLIC FINANCING AND CHURCH RESPONSIBILITY	19
<i>Spencer E. Brader</i>	
PUBLICATIONS OF INTEREST	28
PERSONNEL OPPORTUNITIES	31

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The Rev. Henry J. Whiting, LL.D.

THE ROLE OF SECTARIAN PHILANTHROPY IN THE UNITED STATES

Address delivered June 10, 1961 at Brandeis University, The Florence Heller Graduate School for Advanced Studies in Social Welfare, Waltham, Mass. It presents an evangelical Protestant viewpoint for the symposium "American Philanthropy-Voluntarism in Action" which explored various aspects of philanthropy with emphasis on motivations of giving and sources of programs aimed at alleviating human need. Dr. Whiting is executive secretary, Division of Welfare, National Lutheran Council, New York City and executive secretary of the National Lutheran Social Welfare Conference.

BRANDEIS UNIVERSITY is to be commended for the research project it has undertaken this year in the broad area of American philanthropy. There is perhaps no more significant development in the western world than that which has come to pass in the broad area of social welfare. As society seeks to find ways by which men can live together in mutual helpfulness, we stand confronted with the need to delineate carefully the proper roles of our basic social institutions—family, religion, government and others.

Under the broad theme "Voluntarism in the Social Welfare Field" it is appropriate that attention be given to the role of sectarian philanthropy. I am grateful for the privilege you have given me to participate in this program and am most appreciative for your gracious courtesy in inviting me to speak on behalf of evangelical Protestantism.

The Evangelical Protestant Church

Perhaps you will allow me the privilege at the outset to establish in a very summary manner a working definition of Protestantism as I will use it in this statement. Popular usage generally establishes and accepts the three so-called major faith groups as definitive of religious life and

practice in the U. S., namely Catholic, Protestant, and Jewish. The resultant conclusion generally is based on a negative, that is, all religions which are not Catholic or Jewish are placed together in a category which is termed "Protestant."

I am certain that it is not necessary to point out to this audience that such a categorization of Protestantism places together many widely variant religious points of view. It is true that such groups are not Catholic or Jewish but to hold a negative in common is hardly sufficient grounds to establish a unity on which to project a positive creative contribution to society.

For the purpose of this paper, I shall try to speak on behalf of these major religious groups which identify themselves as evangelical Christian churches. Most of these evangelical Christian churches are now associated together in the National Council of the Churches of Christ in the U.S.A. headquartered in New York and the World Council of Churches with offices in Geneva, Switzerland. In this necessarily brief statement, I shall try to set forth certain emerging trends in social welfare which appear in those programs under the auspices of evangelical Protestant churches.

Emerging Trends in Social Welfare Programs of Evangelical Protestant Churches

1. Development of Theological Bases for Involvement of Churches in Social Welfare.

Of special note is the widespread interest in and the development of theological bases for the social welfare program of the churches. Although a number of factors could be enumerated which have brought about this renewed interest in theology, time permits only the mention of several which would appear to be the most influential. Events in the 1930's brought about a shift from the prevailing optimism and trust in the essential goodness of man. There has developed in evangelical Protestantism a biblical theology which centers in God, the creator of all life and His redemptive will and purpose for man as mediated through Christ the Saviour.

Another factor has been the recognition of the ideological struggle which is everywhere present in the world. It is seen by many that at the deepest level this ideological struggle is between those who see God as the creator and ultimate source of goodness, truth, love and justice, and those who espouse a God neglecting humanism.

The ancient quest for identity, purpose and meaning still persists. Man still asks where did I come from, why am I here, what is my destiny.

These, then, are some of the factors which have precipitated a renewed

THE ROLE OF SECTARIAN PHILANTHROPY IN THE UNITED STATES

and widespread interest in the development of theological bases for the involvement of the churches in social welfare.

2. *Need for Restatement of Goals and Purposes in Church Related Social Welfare.*

It must be recognized that there are some deep and profound changes taking place in our society as a whole, as well as in the field of social welfare which is our area of concern in this paper. Social welfare programs under church auspices have expanded greatly in recent years. This is indeed worthy of note especially when one considers the limited economic resources available to the churches. It must be recognized, however, that the churches no longer occupy the central or even dominant position they one time held in American social welfare. There are some who go further and say that the church's traditional moral and philosophical concepts are being challenged by other ideological frames of reference so that the church's position is being either bypassed or ignored.

In this situation the churches are seeking to clarify their goals and purposes in social welfare and their total mission to our contemporary society. A landmark in recent history of Protestant social welfare was the first National Conference on the Churches and Social Welfare called by the National Council of Churches of Christ in the U.S.A. to meet in Cleveland, Ohio, November 1-4, 1955, "to consider the role and function of the churches in relation to the changing needs in social welfare." Approximately 1,500 church workers representing 31 Protestant and Orthodox communions participated.

Although the conference revealed wide variation in policy and opinion, there was manifest a considerable consensus. The conference emphasized that social welfare is an indispensably vital element in the total witness of the church to society and occupies a parity of concern with education, missions, and evangelism. In the "Message to the Churches" which was adopted by the conference it was declared that "we . . . have a profound obligation in social welfare to express our concern for our fellow men and to dare to speak afresh of Christian faith in action." It also called attention to the need for research, study, planning and education. It stressed the need for broad programs of social education and action and participation in the formulation of public policy.

In connection with this conference, the National Council of Churches has published three volumes under the general title, "The Churches and Social Welfare." These three publications are being widely read and provide a significant contribution to the literature of church related social welfare. Together they set forth authoritative statements from a number of denominational welfare boards, outlining theological bases

and historical developments of social welfare in their churches, an analysis of church related social welfare programs based on survey questionnaires, and finally a report of the findings of the forty sectional groups which met at the conference.

A Second National Conference on the Churches and Social Welfare is planned for October 23-26, 1961, once again to be sponsored by the National Council of the Churches of Christ in the U.S.A.

3. *Adopting New Methods for a Changing Situation.*

As the evangelical Protestant churches seek to translate their religious faith into programs of social welfare there is a growing concern to develop new methods for the current social situation. A few illustrations must suffice.

There is an awareness of the need to emphasize the service aspects of social welfare together with effective therapy and rehabilitation. Historically the church's programs have been and still remain largely "institutional"—homes for the aging, hospitals, child caring facilities. A number of institutions for the aging have adjusted their programs and staff to provide services for the chronically aged with good medical programs. Some are developing non-residential departments to serve the aged in their own homes and foster homes. In the child care field institutions facing declining demands for care of normal dependent children are developing special facilities for the mentally retarded, handicapped or disturbed child.

With respect to personnel and staff it can be said that social work as a profession is now rather generally accepted in Protestant social welfare. There is a heavy demand for fully qualified social workers in these programs. In all candor it must be reported that there exists some "tensions" between social workers and clergymen but, with the many opportunities at conferences for dialogues between these professions, they will be resolved.

In this connection, mention should be made of the movement identified as clinical training in pastoral care which is gaining in momentum in Protestant theological education. At carefully selected training centers such as general hospitals, mental hospitals, correctional institutions, or social welfare agencies where a qualified supervisory chaplain is on the staff, seminary students or ordained clergymen are given clinical training in pastoral care. Such a training program seeks to give the student understanding in the dynamics of human growth and behavior, the roles of other helping professions, and the particular role and function of a clergyman in the total process of helping people in crisis situations. Such training programs are helping to meet the rapidly growing demand

THE ROLE OF SECTARIAN PHILANTHROPY IN THE UNITED STATES

for qualified chaplains in institutions, as well as more effective parish pastors.

Still another development should be noted here. It is one which recognizes the fundamentally important role and function of the congregation or parish as it seeks to strengthen its ministry of helpfulness to people in trouble and serve its total community. Many imaginative and creative programs are being developed by congregations. Such programs include nurseries, youth centers, day schools for the retarded, recreation programs, golden age clubs for older citizens. A growing number of congregations are placing trained social workers and counselors on their staffs.

4. Clarifying and Strengthening Relationships of Social Welfare Agencies to the Church.

Much of the social work under Protestant auspices had its origins in the dedication and compassionate concern of some one individual or group of individuals who were motivated to meet a given human need. Organizations were developed, boards established, staff and facilities were secured and an agency was launched to serve people. Without negating the basic compulsion of an individual's witness to his faith as he seeks to serve his neighbor, the churches, aware of the complex highly organized structure of today's society, recognize that if an agency is to be identified as a church agency, it must bear a responsible relationship to the church.

The churches are now structuring themselves through the establishment of national and local boards of social welfare to carry on social research, planning, responsible decision making processes, and meaningful relationships to their social welfare agencies. Virtually every major Protestant church now has a national board of social welfare, most of them established within the last twenty years. A number of these churches are also establishing boards of welfare in their constituent units. As these churches develop board structure, secure necessary field staff, formulate policies for program, the over-all impact of Protestant social welfare will be greatly strengthened.

Although there is indeed a growing stress in church relatedness in Protestant social welfare, it must also be pointed out that Protestantism has always given great emphasis to Christian vocation. Here it seeks to help its constituency see their responsibility and opportunity to serve their God in the need of their neighbor. Much of modern social welfare had its origins in individuals who were inspired and motivated by their church to serve their neighbor. More than a tradition, there is a real conviction on the part of many churchmen that the church of today still has a significant role to play as it motivates, guides and inspires its

members to serve their God in the need of their neighbor. Such members may be staff workers or board members of community health and welfare agencies—governmental and voluntary.

5. *Growing Involvement of the Churches in Programs of Social Education, Social Action and the Formulation of Public Policy.*

In this final section we wish to note the growing involvement of the churches in programs of social education, social action and the formulations of public policy. Important and necessary as it is to serve our neighbor in need, the churches are recognizing that it is equally important and necessary to bring the redemptive purposes of God to society. This is not an easy task. It is especially difficult in the framework of American society which is marked by religious pluralism. Many feel, however, that the churches have a responsible role to play in this area and they intend that the churches, under God, must fill it.

That there is need for the principles of love and justice in our society is amply demonstrated by the host of problems that beset us—tensions between and among races and minority groups, distress in family life, increasing juvenile delinquency and crime, labor-management problems, international tensions, the social needs of underdeveloped countries, to mention only a few.

To all these problems the churches bear a responsibility to witness to the love and justice of God. This will require extensive and intensive programs of social education and social action. The church must bring the redemptive purposes of God to bear upon our contemporary society and culture.

Ruby Neuhaus, M.S.W.

FAMILY TREATMENT IN FOCUS

Mrs. Neuhaus is a caseworker on the staff of Lutheran Welfare Society of Minnesota, Minneapolis, Minn., and a member of a team in the agency's family counseling unit which has been utilizing the family treatment approach.

UNDERSTANDING AND TREATMENT of the family as a unit has gained increasing importance in the last decade. There has been a cognizance of the individual's symptoms as a partial outgrowth of the interactional-relationship problems in the family, the basis of which may consist of emotional disturbance in one or several family members. Consequently, the horizon of treatment must be broadened to include not only the psychoanalytic concept of client-counselor but also the concept of the family dynamically involved in the treatment process.

The Family Counseling Unit of the Lutheran Welfare Society of Minnesota has utilized the family treatment approach primarily with adolescents and their families, but has found it increasingly applicable to younger children and their families as well. The interviews consist of the parents and the child, (the three major participants in the problem) and the counselor, but on occasion one or more siblings and relatives living in the home are drawn into the process. It has been our experience that when the three principal persons in the family gain understanding of their interpersonal disturbances and work at resolving these conflicts, the total family becomes strengthened and relationships more harmonious.

Three main areas of the family treatment approach have been evidenced:

1. Initial-Diagnostic Phase
2. Continual Treatment Method
3. Intermittent Family Sessions

The Initial—Diagnostic Phase

The initial-diagnostic phase occurs at the beginning of the family's contact with the agency. It usually consists of one or more interviews with the family unit to determine the nature, development and chronicity of their problem. Who are the principal participants in the problem? What has the family done about the problem? What are their expectations in requesting help with their problem? This affords the family the opportunity to think together and perhaps for the first time to communicate their fear, anger and turbulence in the sheltering presence of the counselor. It is not unusual in this exploratory period for family members to burst forth with a deluge of long-withheld animosity, irritation and acrimonious criticism. This verbal expulsion is not traumatic or destructive, but appears to have a beginning, unfettering effect.

The initial objective of family treatment is to enable the family to form a continuing relationship with the counselor in which family members attempt to "work together" to discuss and define their own problems. The child becomes an involved participant in the description of the problem, its onset, subsequent ramifications, causal connections and significant medical and developmental history. There is a sharing quality in discussing information, and interesting, conflicting and divergent opinions, often about the same fact or incident, are disclosed and reflected upon.¹

The initial family unit interview(s) offers the counselor enumerable dynamic and diagnostic exponents. A circular seating arrangement has been useful with comfortable chairs around a small round table. There are many significant indicators characteristic of each family pattern of which the counselor should be aware in this exploratory state. The "scramble for seats," gesticulation, pantomime, the wink, the glance, the leer, the nod, the shrug, the touch, the nudge—these have suggestive emotional content which demonstrate alignment or antipathies between certain family members.

An important goal for the counselor in the exploratory period is to find the leader in the family. The family leader can usually be identified as the spokesman for the family unit having some semblance of adequacy who is the decision-maker. The family leader should be respected, as often he or she can initiate and motivate the family effort in "working together" and overcoming resistance.² In the initial contacts it is

¹David Hallowitz and Albert V. Cutler, M.D. "Work with the Family Unit: Uses, Criteria, Process and Dynamics." (Unpublished paper presented at the National Conference on Social Welfare, Minneapolis, Minn., May, 1961).

²Murray Bowen, M.D. "The Family as the Unit of Study and Treatment." *American Journal of Orthopsychiatry*. Vol. XXXI, (1961), p. 52.

expedient for the counselor to avoid comments which might reduce the initiative of the family leader. If the leader gives up the position, the counselor could be faced with a helpless, directionless family, waiting for the counselor to produce a magical panacea to create spontaneous change or modification in the family attitude and behavior. In several of the families seen in the exploratory phase, the mothers have functioned as the verbally assertive ones in relation to the fathers who were distant, passive, resistive and critical. In the course of treatment, the family spokesman may change, but the initial assumption of the role of family leader creates a beginning workable structure for the counselor.

As part of the diagnostic phase, the *modus operandi* of future treatment is determined in joint discussion with the family. The family should have an opportunity to express their views as to whether they would like to be seen for extended treatment individually, in pairs or as a family unit. Not infrequently, counselors have arbitrarily assigned parents to one counselor, and the child to another, or several agencies and clinics have worked with various family members toward nebulous and divisive goals without ever seeing the family together. In this joint familial exploration, the lines of communication are opened and the appropriate course of treatment is determined relative to the nature of the individual and intra-familial disturbances.

The diagnostic evaluation for determining the use of family treatment presents a problem of practical importance and interest. This results from the fact that the problems presented by the client seeking help are varied. The facts of an adequate familial diagnosis are considered, giving attention to:

1. Assessment of the family's structure, patterns of adaptation, and interpersonal-relationship milieu.
2. Assessment of the individual family members intrapsychic status, current ego functioning and environmental stress.
3. Recognition of the configuration resulting from the factors indicated in points one and two.

This diagnostic approach is the basis on which we discern what is required to improve current functioning (familial, individual) and to promote personality growth and development. This leads to determination of appropriate treatment methods and techniques.

Continual Treatment Method

The use of the family treatment approach as a continual method of treatment consists of regular interviews with the family unit with flexibility to vary as necessary by joint interviews with mother and father; child and father; child and mother, siblings or individual interviews.

The frequency of interviews vary from family to family. Some families may meet for weekly sessions, tapering off to bi-monthly and monthly interviews, while others may initiate appointments two or three weeks apart. The frequency of sessions is openly discussed and family members participate in the determination.

The family unit treatment process has demonstrated effectiveness in family breakdown where intra-familial relationships were conflictual and discordant both in chronicity and severity, but the family members had some motivation and capacity to resolve their difficulties. The primary focus of treatment, therefore, should be directed toward these relationships. The first few interviews generally elicit long repressed, bitter hostile feelings between family members. The dissatisfaction, frustration, privation and thwarting of one another's needs becomes apparent, enmeshed in a poverty of love and expression. Gradually, the focus of the interviews shifts to a discussion of present-day reality problems of adjustment.

The counselor's role is manifold and versatile. In the initial interviews, the counselor emphasizes the importance of openness and directness, of not hesitating to communicate for fear of retaliation after the session, or because of other resistance to involvement. The counselor enables the family members to aim toward freer verbalization by being straightforward in comment and expression; by drawing out the member or members who take a passive, indifferent role; and by guiding discussion from the reporting-level to the non-reporting level which reveal phenomena contributing to symptom, behavior and relationship conflicts.³

The counselor's relationship with the family has several components, representing to some families the strong, sagacious parent having "all the right answers," or the culprit in authority receiving negative familial transference characterized by disdain, suspiciousness and rebellion. To others the counselor personifies the rivalrous sibling with whom to compete for parental approval and affection, and so forth. When the counselor handles these reactions with discernment in a non-punitive way, it provides a correctional emotional atmosphere where defensiveness is minimal and positive interaction can emerge. It is important for the counselor to be cognizant of how he is being used and what transference phenomena are operating during each session. Only then can he adequately handle these subliminal elements.

The counselor is frequently called upon to "take sides" in a family quarrel. This kind of arbitration should be avoided as it can have ad-

³Sandor Rado, *Psychoanalysis of Behavior* (New York: Grune and Stratton, Inc. 1956), p. 338. The "Reporting Process" refers to the stream of conscious, self-reporting awareness and the "Non-Reporting Process" corresponds to the unknown, motivating cause of behavior.

verse effects with the counselor being caught in the dilemma of usurping the parental function, inadequate as it may be, and creating a deeper chasm in family solidarity. It is essential that the counselor tenaciously persist in the conviction that the fostering and strengthening of the family relationships takes precedence over immediate, individualized needs.

At times the counselor assumes an almost didactic role in helping certain families handle more constructively every-day situations permeated by anxiety and helplessness in which they find themselves. To many families life seems to be one overwhelming predicament after another engendering a state of quandary with little intimacy, contentment or relaxation. To cope with mental anguish, persistent apprehension and decision-making is defeating and insurmountable to many families and they become submerged in catastrophe, gloom, and emotional exhaustion.

Intermittent Family Sessions

Intermittent family sessions have been utilized where the primary choice of treatment has been the individual client-counselor approach, but where it occasionally or periodically seems expedient to have a joint family session(s). These sessions may deal with: crises situations where family communication and planning is essential; family deadlocks or impasses which involve several family members; explosive, anxiety-laden, predicaments unresolvable in separate individual sessions; assessment and evaluation of treatment progress, and determination of current and future needs and plans. These sessions have been alluded to by clients as "family conferences," and not infrequently, family members have spontaneously requested them once having been exposed to this medium of counseling. It offers family members the opportunity to confer, consult, deliberate and parley about emotionally charged subjects often unmentioned at home or if discussed, done without satisfaction. The counselor in individual counseling sessions, often having heard only a one-sided, subjective account is able to observe and participate in first-hand the interchange and reciprocation so much a part of family life.

In the evaluative process the family is not left wondering "what next," but is actively incorporated in the determination of what progress if any has been made. Should treatment be continued? If so, what medium should be used? The treatment and evaluative process becomes a creative endeavor with the family "pulling together" in an attempt to consolidate an amalgamation of desires, needs and interests to work on their problem, or if the family decides to discontinue treatment, to cope with the manifest results. At any rate the responsibility lies in and with

the family, wherein lies a source of untapped strength and intimacy which we in the "helping professions" should scrutinize and help "set in motion."

Summary

Family treatment is a modality of counseling which may be used in helping families and individuals with problems. It is not an entirely new concept in social work practice, but highlights the effectiveness of dynamic family interaction in the treatment process.

Family treatment assumes that there are some meaningful ties between family members which can stimulate external or internal striving towards goals mutually acceptable to the family. It provides opportunity for observing, and identifying the family's problems and adaptive patterns more readily, and differentiating the group from individual interview reactions. Family communication is encouraged, and joint efforts on common problems provide an approach toward understanding and recognition of the inter-relatedness of their conflicts and subsequent solutions.

Family unit interviewing may be contra-indicated where the family is not motivated to work jointly towards any change in their relationship or where family members persist in using joint contacts destructively and demonstrate an inability to break this unproductive pattern. If communication is severely obstructed in the family unit and family members do not choose to ameliorate familial discord, family sessions would be fruitless.

We must be flexible in utilizing the multiple techniques at our disposal to strengthen the individual and the family, and family treatment is one such medium requiring an embodiment of knowledge and understanding of individual, family and group dynamics.

The Rev. David M. Granskou, Th.D.

THE RELIGIOUS FACTOR IN LUTHERAN CHILD PLACEMENT SERVICES

The following paper is presented for the interest of our readers. It was written as a study document, for informational purposes only, for the use of the standing committee on services to children and families of the Division of Welfare, National Lutheran Council. It is not to be considered as an official position statement.

Dr. Granskou is secretary for Theological Cooperation, Division of Lutheran World Federation Affairs, National Lutheran Council, New York City.

THE FOLLOWING statement is not an attempt to answer in the form of a detailed set of conditions all the problems which could arise in the evaluation of the religious factor in Lutheran child placement agencies. In a certain sense, the attempt to set up a series of conditions and appropriate types of action is un-Lutheran because it would overlook the truly personal character of faith and the religious response. What is attempted is a discussion of the general problem of being a denominational agency coupled with the concern to be more specifically Lutheran in the understanding of how a denominational agency ought to function. I have only raised questions. Nothing can substitute for adequate staff in the administration of a proper child placement program. However, even a well-trained and adequate staff can from time to time look over their specific problems in regard to their Lutheran affiliation. The present document is a modest attempt to open the discussion on this question.

GENERAL CONSIDERATION

The Lutheran Child Placing Agency

The questions involved in denominational child placement in twentieth century America are of particular concern for Lutherans in this country

as they respond to concrete social needs and the theological concerns of the Lutheran tradition.

Lutheran agencies which engage in child placement are aware of their calling to meet the need of the child for a proper home environment in which to grow and mature. To overlook this primary task would be to forfeit the right of existence. Moreover, they are also aware of the fact that as a Christian and a Lutheran agency they have a function which ought to distinguish them from the public welfare, or nonsectarian agency. Specifically, in the case of child placement the Lutheran agency ought to be concerned with evaluating the religious aspects of the religious environment into which a child is placed for adoption. Carrying this out in practice poses a problem by virtue of the fact that, while the Lutheran agency does not have the same neutrality as a nonsectarian agency toward the religious environment of their child placements, it also cannot be militantly denominational in its approach to the concrete task of finding the best possible homes for the children dependent on their agency for placement.

It is the policy of many Lutheran child placement agencies to place their children exclusively with couples who are Lutherans. This is, of course, a most logical policy where local conditions are such that the agency has an ample supply of prospective adoptive parents to furnish homes for the children entrusted to them for placement. Under such conditions the agency has no difficulty in maintaining its denominational character and still respond to the needs of the children.

The difficulty arises when the Lutheran child placement agency must operate under less than ideal conditions. What happens to the denominational affiliation of the agency when it is faced with the problem of having a child available for adoption and has no Lutheran couple who would be willing to accept the child? How is the religious factor balanced out against the other factors? What about couples who are members of other denominations? These questions and others related to them are indicative of the complexity of issues.

The Religious Question and Child Placement in General

It is assumed that any private or public agency for child placement has the right to consider formal religious factors in determining child placement. The agency would have the right to request a recommendation from the prospective parents' pastor, priest or rabbi. It would also be able to evaluate the degree of religious loyalty. It would not have the right to place a value judgment on the religion itself. This tends to stress the outward aspects of religious affiliation, and in addition has

invented the legal fiction that an infant has a religion by virtue of the fact that the mother of the child available for adoption had a religious affiliation. The denominational agency has the right and obligation to go beyond this religious neutralism in determining the religious environment of the child.

The Religious Concern of the Denominational Agency

The denominational agency has the right and the duty to go beyond this type of concern for the formal aspects of the religious question. As it does so, it must be clear that it is in the interest of the child to be placed to do this. All denominational child placement agencies are primarily for the welfare of the child and not for service to the church or to prospective parents who are members of a particular denomination, such as the Lutheran church. In respect to this child's welfare, it does not ask the simple question of religious affiliation, but the more complicated one of the validity of this affiliation. The Christian child placement agency will be concerned not only with the "religious environment" of the child, but with the question of how to insure as far as possible the salvation of the child.

The Religious Concern of the Lutheran Child Placement Agency

The Lutheran child placement agency shares the general aims of all denominational agencies, namely, to insure the salvation of the child as well as social and economic security. In this respect the Lutheran agency is no more than a Christian agency.

Lutheran theology has never made the exclusive claim that membership in the Lutheran church was necessary for salvation, or that the Lutheran church is the only segment of organized Christianity which can still consider itself the true church.

Justification by Faith; the Determinative Factor in Child Placement

What Lutheran theology does stress is the primacy of the grace of God. Man is not saved by his works, but by the work of Christ which is appropriated by faith in Him. The core of Lutheran theology is the doctrine of justification (Article IV, Augsburg Confession). This point of view is determinative in the evaluation of the religious factor in child placement. When a Lutheran child placement agency attempts to make a value judgment of the religious aspect of a proposed placement it will not stop its investigation with questions concerning the church loy-

alty, denominational affiliation, regularity of attendance and the like, important as these are in the total picture. It would also attempt to ascertain the extent to which the couple thinks of salvation in terms of what Christ does for them by grace. Formalized answers of one kind or another would not be of help, as the basic problem is the extent to which the lives of the prospective parents are motivated by the fact that they are justified by Jesus Christ and His atoning death on the cross. This type of religious outlook will distinguish itself from a legalistic outlook on life. To find parents motivated by such an understanding of justification ought to be the task of the Lutheran child placement agency as it considers the peculiarly Lutheran aspect of its role in child placement.

This concern for the doctrine of justification, and the criticism of all forms of legalism was not conceived of abstractly by Luther, or by the New Testament. He placed a very positive evaluation on the participation of the individual Christian in the life of his congregation and on the adherence to the three ancient creeds of the church as well as Holy Scriptures for the basis of the Christian religion.

THE PRACTICAL APPLICATION OF THE LUTHERAN UNDERSTANDING OF RELIGION

The Difficulty of Judging the Religious Factor

The participation of the couple in the life and worship of a local congregation must be investigated and valued positively. Still this cannot be the sole norm, or even the decisive norm in the religious evaluation. Beyond the question of church participation, regularity at worship services, and knowledge of Christian teaching and the Bible, etc., stands the decisive question of the centrality of justification by faith in the work of Jesus Christ as opposed to faith in one's own works. Because of the fact that there are no visible signs of this outlook on life which are obvious as empirical factors, it is extremely difficult to make an evaluation in this respect. It is God who is the final judge of the faith of the individual. The dilemma of the Lutheran agency is that it must not assume the finality of God in making its judgments, but at the same time it cannot avoid making some type of critical judgment of the religious factor without giving up its confessional orientation to life. In addition, the Lutheran emphasis on justification is so radically personal that the agency cannot rely on purely objective standards for the evaluation of the religious factor.

The emphasis on a Lutheran concept of justification would run counter

to a legalistic or formalistic approach to religion and life. In line with such an emphasis, a proper religious evaluation of a prospective parent would look for the presence or absence of a legalistic or formalistic behavior pattern in his psychological makeup. To develop such a critical appraisal, the evaluation of other professional disciplines could well be utilized with the recommendation of the local pastor. A Lutheran agency should also consider the development of in-service training programs of its staff in this broad area of relationship of religious and behavioral problems, since it is necessary for staff of the church-related agency to have proper training and competence in this crucial area.

The agency must recognize that however delicate this aspect of the religious evaluation is it must make this critical evaluation of every applicant, regardless of whether he or she is Lutheran.

The Importance of Judging an Applicant's Orientation to Justification

The importance of judging the inner and emotional aspects of an adoptive parent's orientation to justification is that this factor will have a most far-reaching effect on the emotional and religious growth of the child. Lutheran theology thinks of sin as a total condition of man in which he is "turned in on himself," anxious, and unable to truly worship God or be concerned about the welfare of others. Therefore, forgiveness of sins through faith in the work of Christ means not only that the individual is saved for eternity, but that through the experience of the forgiveness of sins a man takes a new orientation of life which should also be a step in emotional maturity. Only when the adoptive parent's orientation to justification by Christ through faith has freed him from himself and his drive to self-justification should he be considered a mature person religiously.

Denominational Affiliation

Because of the fact that the proper orientation to justification is of prime importance in choosing a home which will give the child a proper religious and emotional environment, a Lutheran agency does not need to feel bound in an inflexible manner to accepting applicants from prospective parents who are members of a Lutheran church. However, the motivation for accepting non-Lutheran applications for adoption must not be grounded on the desire for being tolerant in an uncritical way, or for purposes of maintaining some image for community relations only. It should be clear that when the agency accepts a non-Lutheran applicant that it is doing so out of its understanding of Lutheran theology and the centrality of the question of justification. In this respect Lutheran

and non-Lutheran applicants ought to be given some indication by the agency that this is a principal concern.

While it is possible for the Lutheran agency to cross denominational lines in considering the acceptability of a parent's individual appropriation of the justification of man through Jesus Christ and His atoning death, it must not rule out the other factor in the question of the denominational affiliation of the couple applying for a child. This factor is the denomination itself as an element in the total environment of the child. The Lutheran agency must reserve the right to judge the acceptability of the theology and practice of particular church bodies. In general the problem here will be solved on the basis that the church avoids legalism and stresses a worship of the Triune God, justification by faith, a social concern, etc. The problem is whether through teaching and worship the church will nurture the child properly in the Christian faith.

While certain sects and denominations would most obviously be excluded as possible sources for adoptive parents no general rules can replace competent theological advice on each application from a non-Lutheran couple.

The "Religion of the Child"

The term, "religion of the child," when applied to an infant has sociological but not religious or theological meaning. A Lutheran agency, precisely because it does exercise a critical function in regard to the religious environment of the child to be placed, shall make clear at intake to the natural parents or guardians that the child available for adoption will be placed with a family meeting the religious requirement outlined in this document.

Church Membership

Active participation in a congregation is not to be overlooked. If the couple does not belong to the same congregation and participate in the worship life of that congregation it should not be considered as an adoptive home on the grounds that the child will not have adequate involvement in the corporate aspect of Christian worship and in the formal aspect of Christian worship and in the formal aspect of Christian teaching.

Spencer E. Brader

PUBLIC FINANCING AND CHURCH RESPONSIBILITY

This article deals with some of the factors that present themselves to church agencies and institutions regarding the place of public tax funds in their service programs.

This paper appeared in the summer, 1961 issue of Social Missions Review (Board of Social Missions, Augustana Lutheran Church).

Mr. Brader is executive director of Immanuel Deaconness Institute, Omaha, Nebraska, a multi-function agency offering general hospital services, nursing education, institutional care for ambulatory and invalid aged, and a social service program of family counseling, child care in own, foster and adoptive homes.

Prior to his present position Mr. Brader served as executive secretary of Ramsey County (St. Paul) and St. Louis County (Duluth), Minnesota, welfare boards.

FROM TIME TO TIME the question arises as to whether church agencies and institutions should accept public tax funds. Few, indeed, are the church agencies which today are declining this financial resource. Some have only recently capitulated to the pressures of financial need and have accepted public tax money. However in most church agencies and institutions, the mere mention of public funds has stirred a "theological conscience." Whenever such money has been sought or accepted, some have wrestled with fears and feelings of guilt. In the end the funds have generally been accepted, but they have been accepted with a certain uneasiness.

Negative Reactions

What are these fears and feelings of guilt which have bestirred some of us? We would aver that they are very old indeed. We wouldn't presume to know the whole list, but a few common ones can be stated.

1. There is the fear that the acceptance of public tax funds by a church agency violates the fundamental freedom of the church by linking it to government controls. The very act of acceptance implies, if, indeed, there is no contract in writing, that the church will abide by rules and regulations established by government for the use of the money.

2. The acceptance of this money is an overt admission by the church that it has abdicated its responsibility to meet the needs that it has set out to meet. Whenever the church has established an agency or an institution, it has declared itself to be responsible for meeting a certain need. It has said, "We will build a home for the aged to provide care for those in the sunset years." Or, it has said, "We will establish a social agency to provide homes and care for children." Or, it has said, "We will build a hospital where the medical needs of people can be provided."

3. It is sometimes argued that funds that are contributed by individuals as an act of free will are somehow possessed of a special blessing and Christian quality not generally attributed to public tax money obtained by the coercive powers of legal authority, or for that matter, money obtained from the church "budget."

Positive Reactions

On the other hand, there are some good reasons favoring the acceptance of public tax funds.

1. It should be admitted that without this money, most agency and institutional programs would have to be curtailed. It would be impossible for most agencies to operate at present levels.

2. Certain of these tax funds are paid either directly to or on behalf of an individual. This is true of all of the assistance programs established under the Federal Social Security Act. It is true of funds paid for the care of children who are generally described as "dependent or neglected." The church is not the recipient of the money as the prime receiver, but rather is a purveyor of services purchased at cost or less by individuals who are subsidized by government as part of a national policy.

3. Many of our hospitals and institutions would not be a reality today were it not for the availability of public tax monies to aid in meeting the costs of construction. Most of our hospitals, nursing homes and homes for the aged have become public institutions in the sense that they no longer limit admissions of individuals only to those who are members of our churches, but rather throw their doors open to the public limiting admissions only by specifying the physical and mental problems which can be handled. To be sure, most such institutions, excluding hospitals, set up certain priorities for church members from sponsoring synods, etc.

4. It can be pointed out that everyone pays taxes, Lutherans, Methodists, Presbyterians, Roman Catholics, included. From one point of view, it may be said that all church agencies receiving the benefits of tax funds are still being supported by their constituent members, except that by this method, the money passes through the hands of government on its way to the benefited agency or institution. This premise gets a reverse twist, however, in the instance of the individual who gives a substantial sum directly to the church and then receives a tax deduction for his generosity.

Recent Developments in Public Welfare

Many church missions had their beginnings hundreds of years ago. Even in this country, we have hospitals which were founded by church groups before the War of the Revolution. Doubtless, these founding fathers gave little thought to the possibility that some day the very programs they were sponsoring would find support coming from tax funds. In fact, they undertook these tasks as a matter of Christian responsibility, assuming the whole job—management, policy determination, and financing. These programs fitted the times and paralleled the scientific knowledge of the day.

But we need only to look around us to realize that from a rural culture, we have moved to a highly industrialized, urban-centered society. The development of this phenomenon has been progressing particularly during the last 75 years, and has brought with it the realization of the most powerful economy in the world. However, this dramatic and far reaching social adjustment has created pockets of serious social disorganization which have caused much human suffering and deprivation. The nature and size of the “new needs” place them beyond the resources of the traditional church welfare program.

Economic Aid to Needy

Even within the last 25 years we have seen the development of two truly major changes in public thought and action. One of these is the widespread recognition of human need, and the other is the adoption by the Congress of the United States of a policy of providing for human needs by the national government. The widespread effect of these two factors can be only a matter of conjecture. But we can say that they have affected every social situation in the country. During the depression days of the 30's, we saw unprecedented millions economically distressed and displaced. The public work programs inaugurated in that era were the beginnings of broader programs to come. These were, in fact, followed by the Social Security Act of 1936 with its special assist-

ance provisions for the aged, the widows, and the blind, plus the longer term provisions for pension benefits. So gigantic had the problem of meeting economic need become that private voluntary agencies were totally unable to cope with the demands. Slowly they began to find their place by offering their resources to governmental agencies, and by limiting their functions to specific types of service.

While the public welfare programs have been big, they have been essentially limited to the providing of economic aid to individuals. In general the provision of social services has been left to the voluntary agencies, including those of the church. More broadly stated, when an individual has been in need of long time financial assistance for himself or his family, this need has been met by government. But when an individual has been in need of social services, these have been largely provided by the voluntary agencies. Lutheran agencies have been in the forefront in supplying social services. However, the two types of needs have not always been separable, and in many instances individuals have required both financial aid and social services.

Purchase of Services

Since government agencies have not always been equipped to provide these services, frequently they have approached the voluntary agencies with the proposition that the government agency would provide financial aid to an individual or family if the voluntary agency would furnish the needed social service. We find an example of this in the instance of unmarried mothers for whom services are provided by our Lutheran agencies, with a governmental agency picking up the tab for medical care and maintenance. In fact, in some areas, government agencies purchased professional staff services from voluntary agencies. For example, when children are adjudicated by a court to be dependent or neglected, and become wards of the court, or the county, shelter must be found for them. Frequently such children have been provided with foster home or institutional care and necessary social services by our Lutheran agencies, but with the costs of such care being paid for from government funds. In some states, services to children have been developed to a point where needs are being met with reasonable adequacy. In others, there are very few services for children. In all states, social services by government agencies, in addition to financial aid, have been extremely limited. This situation has meant that voluntary agencies, including our own Lutheran agencies have been increasingly expected to furnish social services to more and more individuals and families, either with or without receiving reimbursement for out-of-pocket expenditures, not to mention the cost of staff services.

Broader Function of Lutheran Agencies

Faced with these demands, Lutheran agencies have had to seek financing wherever it could be found. The church has been unable adequately to meet all of these demands. Community Chests have found funds more and more difficult to raise. And, rare, indeed, is the Lutheran agency executive who hasn't spent a large share of his time searching out gifts, bequests, and grants from a variety of sources in order to keep the agency or institution in operation.

In our homes for aged, there has been a drastic change from the early days of their operation. Not too many years ago, it was a common practice to admit an aged person to such a home upon the payment of a single fee, in return for which lifetime care was guaranteed. As long as life expectancy was as limited as it was at that time, this plan worked very well. But when the miracles of modern medicine prolonged the life span of the aged, the plan began to fail. Many homes found themselves faced with a contractual obligation to provide lifetime care for an individual who was living 10, 15, 20 or more years beyond what had been anticipated. Many homes went through very difficult financial crises on this count alone. In addition, while modern medicine was prolonging life, it had not and still has not learned how to cope with many chronic disabling diseases. The result is the demand for nursing home service which has grown into a major medical function, and an expensive one as well.

In today's situation, most aged people have some income in one form or social security benefits, old age assistance, private pensions, or cash reserves. However, these incomes have not increased with the price index. The result is that in many instances the aged are unable to pay for their care. This is notably true in cases where nursing care is required. Deficits in financing created by this situation have to be met in some way, and church appropriations have largely been used to fill this need. If public funds were suddenly withdrawn from our homes, it would be a calamitous situation indeed. And here again, it should be pointed out that public assistance and social security benefits are paid to the individual, not to the agency or institution.

The question of accepting federal grants for hospital construction has often been raised. Hospital boards have been faced with extremely difficult problems in maintaining adequate hospital plants. The rapid growth in the demand for hospital services, the addition of a multiplicity of services to the functions of the hospital, the development of new kinds of medical care, techniques and equipment in our hospitals, and the spiraling costs of operation have all been important factors in ren-

dering existing hospital plants obsolete and inadequate. Expansion, renovation, and new construction have been forced upon hospitals all over the country, and these all represent very substantial sums in capital outlay. The federal government recognized this situation and several years ago established, as a matter of public policy, a system of grants to be made to public and private hospitals for construction purposes. Since its establishment, this program has been broadened to include nursing homes, schools of nursing, psychiatric hospitals, and public health centers. In addition to these grants, the federal government modified public housing programs to include long-term loan guarantees for the construction of homes for the aged, nursing homes, interns' quarters, and other facilities.

Church Agencies Are Community Agencies

In the midst of this veritable vortex of unprecedented expansion of welfare services, institutional care, and medical services, our Lutheran agencies and institutions have had to find their place. Participation in the use of public funds became and is becoming virtually unavoidable if our agencies are to survive. Besides this, it has been necessary and desirable for them to become a part of the community welfare structure and to function as a member of the team, remaining, of course, within their own disciplines. *Actually, they are no longer only church agencies and institutions, but are community agencies and institutions, managed and controlled by the church as a contribution to the welfare of people.*

Lutheran homes for the aged are for the most part open to the community. The fact that they have received public funds by way of public assistance or social security grants to residents, has played a major part in their survival. The increased earned income has made it possible to direct church funds to the care of those who are penniless and who cannot qualify for public aid. Meanwhile, the church has maintained management and control and has been able to offer an important service to people in surroundings conducive to spiritual health and growth.

Hospitals, too, are now substantially community institutions. Operated as private nonprofit institutions, they can provide quality medical care under church auspices. It is to be noted that over 62% of the hospitals bearing the name "Lutheran" are no longer under church management and control. It is most doubtful that any of our Lutheran hospitals would be able to provide the necessary capital funds for plant expansion and remodeling from church sources alone. It has been necessary in place after place, not only to seek out government grants, but to go to the community as a whole for these funds. And yet, management and con-

trol remain in the hands of the church for those hospitals that the church has chosen to retain under its auspices.

Are "Controls" New?

When we consider the acceptance of public funds from the standpoint of the danger of the establishment of controls, or the "church versus state" concept, it is well that we think about some of the other controls that are now in existence and which have been for many years. For example, a social agency which wishes to provide social services to children must obtain a license. This involves certain guarantees for the protection of children, following certain policies, and living up to certain standards of procedure. If an agency wishes to place children for adoption, it must obtain a license to practice this service. Many requirements must be met to qualify for these licenses.

In the operation of a home for aged, there are regulations regarding minimum space per patient, meeting fire regulations, sizes and location of windows, number of exits, prescribed food handling and preparation practices, and minimum space requirements for dining and recreation areas. Even the qualifications for personnel are specified, i.e., the number of trained nurses on duty. Minimum record keeping practices are regulated.

Hospitals must obtain licenses with many more requirements, and in addition, for all practical purposes, must qualify for accreditation by the Joint Commission on Accreditation operated by the American Medical Association and the American Hospital Association. Fire regulations must be met, health regulations in food handling are mandatory, even down to the temperature of the refrigerator, and there are many more.

In any of these functions, this myriad of regulations can be confiscatory. In fact, some institutions have gone out of business because they could not or would not comply with legal requirements for operation.

So, we come to the question, what harmful controls could be imposed? Obviously such controls could come only under a totalitarian government which ignored human and spiritual values. We would consider it naive to imagine that the State would attempt to dictate what religious worship were to be followed or eliminated, except in a totalitarian situation such as exists in some parts of the world. Subtle and insidious controls might be attempted, but unless we are all asleep, or have lost our beloved democracy, they would be short-lived indeed.

The Church Dollar

The contributed church dollar is suffering from ills which are similar to those suffered by the donated charity dollar. The growth and expansion of demands on the church dollar has been remarkable. Inflation has

played its part. The recognition of services to be performed by the church has been growing year by year. Many unmet but recognized needs must go unattended because the church dollar can't stand any further partitioning. The same things apply to the donated charity dollar. New needs have arisen and have been recognized by communities every year. This is especially true in medical matters—heart fund, cancer fund, cerebral palsy fund, epilepsy fund, arthritis fund, and many more. In fact, throughout the country, community chest organizations have found it increasingly difficult to raise quotas to meet these needs.

For those who believe in the special effectiveness of the contributed dollar as opposed to the budgeted church dollar, we would suggest that such funds might well be designated for the special care of those without other resources. Certainly, the contributed dollar today cannot meet all the needs. The coercive power of the State must be invoked to see that justice to the needy is done.

It is commendable to state as a matter of personal belief or as a matter of church policy that no public funds should be accepted and used by church agencies and institutions if we are willing to back up this position with funds. But lacking a willingness to face this reality such utterances take on the cast of mental gymnastics in a theological setting.

Several other subsidies of tax funds utilized by our church agencies might be cited. There is, for example, the tax exemption allowed on real property owned by the church. While this was no doubt originally intended to apply to the church sanctuary and parsonage, it has been extended to schools, colleges, institutions, and even revenue-producing business properties which in themselves have no direct connection to the church or religious work except for the money revenue they produce. Many church colleges have sought and have been granted low cost loans for dormitory construction, another form of subsidy. The participation of pastors in the Federal Social Security program represents still another form of subsidy to the church from public funds.

The Alternatives

Indeed, it is very late to consider whether or not public funds should be accepted by agencies of the church. The amount of these public fund subsidies has become so great and has been allowed to become such an integral part of fiscal operational policies that its elimination would mean some very drastic changes in the pattern of operation and management. Let us look at the alternatives.

If the church were to refuse to accept public funds, then it would have to see that such funds were replaced from other sources. This

would mean that probably from 20 to 30 times as much money would have to be provided by the church from other church sources.

Or, the church could discontinue its ownership, management and control of these agencies and turn the agencies over to someone else for operation. This would logically have to be a complete surrender of the agency or institution, with no church controls.

Or, the church could close down its agencies completely, close its institutions, and relegate the whole function to government.

None of these seems very palatable, but they suggest a realistic evaluation of the extent of the dependency of our agencies and institutions on public funds for a continuation of the various programs. It would appear that as long as church agencies are subject to the same controls as other agencies and institutions under other sponsorship, the church should have little apprehension, provided, of course, that there is no effort on the part of government to control or regulate the religious content of the operation.

Consideration might well be given to the possibility of utilizing church funds for the enhancing and expansion of that "unique plus" we like to attribute to our agencies. This could take the form of providing adequate and competent chaplaincy services, and the training of workers in the concepts and ideology which have motivated the church to enter this field of service. It could well be the re-emphasizing of the idea of the church's love and concern translated into practical Christian service to those who have missed a glimpse of the loving goodness of God.

PUBLICATIONS OF INTEREST

Voluntary Health & Welfare Agencies in the United States. An exploratory study by an Ad Hoc Citizens Committee. New York: The Schoolmasters' Press (82 Morningside Drive, New York 27), 1961. Pp vi + 88. \$1.00 (paper).

"An Ad Hoc Committee of 22 distinguished citizens recognized the unique and priceless contribution which the health and welfare agencies are rendering to the American community. Nonetheless they reported that the proliferation of agencies and the expansion of their activities have not always paralleled the public need or interest. It recommended that two steps be taken immediately to forestall a loss of public confidence in the agencies and the possibility of further increase in government control of their functions: 1) Appointment of a National Commission on Voluntary Health and Welfare Agencies; and 2) Development of uniform accounting and financial reporting for voluntary agencies.

Such a commission could stand as a court of appeal for the contributing public, as well as for the agencies themselves. Its primary purpose would be to provide, through a series of endeavors, a thorough evaluation of the role of voluntary agencies in modern society. The commission should be impartial and independent of the voluntary agencies. It should be supported by a foundation or a group of foundations for a period of no more than five years initially, and re-appointed if needed.

The Ad Hoc Committee's second major recommendation—uniform accounting and financial reporting—is potentially the most important method of obtaining valuable information about voluntary agencies for the benefit of both agencies and the American public.

A standard method for explaining agency income and expenditures would have three far-reaching results: 1) The public would have better data to base its decisions about contributions; 2) Voluntary agencies could make informed decisions on programs and policies based upon standard definitions relating to cost of agency activities; and 3) Uniform accounting and financial reporting would help to reduce the debate over federated and independent methods of raising funds, since competing groups now use their own definitions of fund-raising costs and practices.

The Committee report said coordinated planning must replace wasteful competition among voluntary and government agencies. Organized health and welfare planning at all levels—national, state, and local—has become a first requirement for the development of effective health and welfare services in the United States. Instead of resting on present services, voluntary agencies must redouble their efforts to develop and pioneer new methods as well as to direct more research into the causes and prevention—rather than the amelioration—of social ills.

The report is concerned with those voluntary agencies which provide health and welfare services or both as a principal function. Hospitals and religious organizations were excluded from the Committee's study. The study involved more than 500 interviews with voluntary and civic leaders throughout the United States.

Though the report presents no final answers, it is the firm belief of the Committee that every agency supported by contributions from the public is under an obligation of public accountability. It owes the public a full and frank disclosure of its programs and their financing. No agency should claim to be in exclusive possession of a patented method of social salvation.

The Committee's report is believed to bring together for the first time related data on the extent of support of health and welfare services by the United States government, corporate philanthropy, and voluntary health and welfare agencies. These statistics are presented with illustrative charts in an appendix following the Committee's findings and conclusions. The Committee's study was financed by a grant from The Rockefeller Foundation."

Minister and Doctor Meet. By GRANGER E. WESTBERG. New York: Harper & Brothers (49 East 33rd Street, New York 16, N.Y.), 1961. Pp. 179. \$3.50 (cloth).

"This book is divided into four parts: The Patient: Focus of Doctor and Minister; How the Minister Functions in the Sickroom; Psychiatry as it Relates to Minister and Doctor; and Areas of Joint Concern for the Minister and Doctor.

Of special interest is the Role of the Hospital Chaplain, Religion-Medicine Case Conference, the Grief Process, and a detailed description of the famous

Kokomo Project. All these are sub-chapters.

Practical, on the job experience plus teaching on both the Medical and Theological faculties at the University of Chicago, have prepared the author to write this significant book."

Eduard C. Lindeman and Social Work Philosophy. By GISELA KONOPKA. Minneapolis: University of Minnesota Press, 1958. Pp. 220. \$4.50 (cloth).

"The author presents a biographical sketch of Lindeman, showing the forces and experiences which helped to shape his views and to create the ideas and ideals he fostered. Then she traces the development of Lindeman's philosophy over the three decades of his most fruitful period, the years from 1920 to 1953, when he died.

As a background for an understanding of Lindeman's contributions, the author describes the status of social work values, methods, and knowledge.

This book will be especially useful to those teaching courses in the history and philosophy of social work and related professions, as well as to those actively engaged in social work."

Public Financing of Voluntary Agency Foster Care. By RUTH M. WERNER. New York: Child Welfare League of America (44 East 23rd Street, New York 10, N.Y.), 1961. Pp. 165. \$3.75 (paper).

"There is perhaps no issue more vital to the sound development of both public and voluntary child welfare agencies than the financial relationships that exist between them.

In the past this has been an area marked by deep controversy and illuminated by few facts. Dr. Werner has made the first comprehensive analysis of the patterns of relationship that exist throughout the United States.

This is an essential document for every student of the subject, whether his interest be specifically in child welfare, or in other aspects of the public subsidy or purchase of care from privately supported institutions.

This document has important bearing on the continuing examination of church-state relationships in the United States. Social agencies, hospitals, church groups and universities should find it of major significance."

Hard Brought Up. (Sponsored by the Mississippi State Welfare Department

with cooperation of U.S. Children's Bureau). 16mm sound film in black and white, 40 minutes. *To purchase*, write International Film Bureau, Inc., 332 S. Michigan Avenue, Chicago 4, Ill. (\$150). *To borrow or rent*, write for catalog from The Mental Health Film Board, 164 East 38th Street, New York 16, N.Y.

"When a child is caught in an act of delinquency and brought into court, a wise judge and worried parents look beyond the act itself and strive for rehabilitation of the child. This film is the dramatic story of two young boys in trouble and how they are helped by the child welfare worker assigned to their case. As the camera follows this worker through her activities on behalf of the court, the boys, their parents, and the community, the entire spectrum of child welfare services is revealed."

Basic Facts on the Health and Economic Status of Older Americans. (Special Committee on Aging, U.S. Senate). Washington, D.C.: Government Printing Office, 1961. Pp. v + 38. \$0.15.

"Report by the committee staff on the special health problems of the aged, their economic status, and the extent and nature of hospital insurance protection for this segment of the American population."

Health and Economic Conditions of the American Aged: A Chart Book (Special Committee on Aging, U.S. Senate). Washington, D.C.: Government Printing Office, 1961. Pp. iii + 18. \$0.15.

Chronic Disease and Disability. By GEORGIA TRAVIS. Berkeley, California: University of California Press, 1961. Pp. 316. \$6.00.

"This medical-social guidebook is for the specific use of the non-medically trained social worker. It provides a source for a basic understanding of the major chronic diseases, with emphasis on the medical needs of the client, and their social implications.

Mrs. Travis tells how the social worker can make more acute observations during interviews, appraise the client's practical needs as dictated by the effects of his illness, work with physicians and other medical personnel, and gain and interpret information about clients under medical treatment.

This information will help the social worker make critical decisions involving a client's eligibility, budgeting, and guidance."

One to One. By ERLING ROLFSDUD. Minneapolis: Augsburg Publishing House, 1961. Pp. 128 (paper). \$2.00.

"*One to One* is the story of a young man's decision to become a minister to the deaf. Through the story the reader gains a glimpse of historic attitudes toward the blind and deaf, a brief history of the work of the church with these people, and a realization of how much one Christian can do to communicate the Gospel to the deaf and blind. For, as Martin Luther said, 'This is now the mark by which we shall certainly know whether the birth of the Lord Christ is effective in us: If we take upon ourselves the need of our brother.'

The book deals particularly with the work of the American Lutheran Church among the blind and deaf through Ephphatha Missions."

Building for Older People. New York: The National Council on the Aging (345 East 46th Street, New York 17, N.Y.), 1961. Circa Pp. 400. Approximately \$5.50.

This forthcoming publication is a comprehensive guide to the financing, location, construction and administration of housing to meet the needs of the elderly. It is based on the proceedings of the National Council on the Aging's Seminar on Housing and Living Arrangements for the Later Years, June, 1960, and Institute on Producing Housing for Older People, March, 1961 (co-sponsored in cooperation with the Institute of Physical Medicine and Rehabilitation of New York University Medical Center and the National Housing Center).

This book is designed to bring to the attention of interested persons the various means of and current trends in housing the elderly as well as inherent

problems and their possible solutions. It includes papers by Robert C. Weaver, administrator for the Housing and Home Finance Agency, and Norman P. Mason, the Agency's former administrator. It also includes papers and reports on financial, environmental and architectural planning as well as discussions of site selection, living arrangements, types of housing, relocation, management and community facilities and services.

The Lutheran Institutional Chaplain. St. Louis: The Department of Social Welfare, The Lutheran Church-Missouri Synod (210 North Broadway, St. Louis 2, Mo.), 1961. Pp. 19 (mimeo). No price given.

The table of contents of this new publication includes descriptions of the chaplain as a person, the chaplain's ministry, the chaplain's program of service, the chaplain's call and appointment, the chaplain's compensation and equipment, and special concerns.

Trends in Clinical Pastoral Education. Proceedings of the Seventh National Conference on Clinical Pastoral Education. For copy, write to Dr. John M. Billinsky, Andover Newton Theological School, Newton Centre 59, Massachusetts. \$2.50. Make checks payable to: Advisory Committee on C.P.E.

This volume contains the major paper by Seward Hiltner, and important articles by Knox Kreutzer, John I. Smith, Carl R. Plack, James L. Elder, Edward F. Dobihal, Jr., Henry C. Brooks, Clarence L. Bruninga, Albert L. Meiburg, Charles V. Gerkin, Arthur H. Becker, Dayton Van Deusen, Joseph W. Knowles, Harold Wilke, J. Obert Kempson, James H. Burns, Lawrence M. Gudmestad, LeRoy G. Kerney. In addition, there is the Foreword by Ernest E. Bruder and summaries of group discussions by Arthur H. Becker, William E. Hulme, and William R. Andrew.

PERSONNEL OPPORTUNITIES

Lutheran Social Welfare Quarterly is pleased to offer, without charge, "Personnel Opportunities" to Lutheran agencies and institutions seeking personnel, and to persons seeking employment with Lutheran agencies and institutions. Those wishing to use this service are invited to write to the editor, attaching copy of the box-ad. The editor must be advised, prior to each issue, if a box-ad is to be continued.

To protect the identity of persons seeking employment, a code system is used. Lutheran agencies and institutions interested in a particular box-ad under "People Seeking Employment" are invited to communicate by mail to the editor, specifying the code number located at the end of the box-ad. Information relating to this person will be forwarded.

The *Quarterly* wishes to emphasize that it does not operate a placement service. It offers its facilities to provide a meeting ground for those who seek personnel and for those who seek employment.

AGENCIES SEEKING STAFF

CASEWORKERS. Expanding, multi-service children's agency. Children in own homes, boarding and adoptive; three small institutions; unwed mothers. Opportunities for advancement, creative work. In-service training. Psychiatric collaboration. Salary range \$5400-\$7500. Professional administration. Irene Werner, Assistant Executive Director, Lutheran Social Service, 400 West Dickens, Chicago 14, Illinois.

CASEWORKER, graduate degree. Beginning salary \$5400 as of January 1st. Supervision and psychiatric consultation provided. Contact R. M. Bauers, M.S.S., Lutheran Social Services, 525 Clinton Avenue, Brooklyn 38, New York.

CASEWORKER, Master of Social Work degree required, primary respon-

sibility marriage counseling and parent-child relationship counseling. Salary range: \$5040 to \$6804 depending upon experience. Psychiatric consultation. Four weeks vacation, five-day work week, conference expenses paid. Write to the Rev. Leon N. Zahn, Lutheran Welfare Service, 210 Summit Street, Toledo 4, Ohio.

SOCIAL WORKERS (2). Lutheran child care agency has two positions open for professionally qualified social workers. Multiphase programs include foster home, group home and an institution serving emotionally disturbed adolescents. Psychiatric consultation; case load 15-18. Starting salary \$5400 plus fringe benefits. University town near Dayton-Columbus. Rev. Carl E. Thomas, Oesterlen Home, Springfield, Ohio.

An Invitation to Join NATIONAL LUTHERAN SOCIAL WELFARE CONFERENCE

Purpose of the Conference

Provides for the discussion, strengthening and implementing of Christian social responsibility and assists in unifying, improving and promoting health and welfare services among Lutheran churches in America.

Activities of the Conference

Meets nationally in "odd" years and regionally in "even" years.

Presents the Krumbholz Lectures at each national meeting.

Publishes an annual *Lutheran Health and Welfare Directory* and *Lutheran Social Welfare Quarterly*.

Membership

Two kinds: Individual \$5.00 (Student \$1.00) and Organization \$25.00.

Membership includes a copy of the *Directory* and a subscription to the *Quarterly*.

There are no requirements for membership other than the payment of annual dues.

The Conference welcomes the support and interest of all persons and organizations who wish to actively associate themselves with the Conference program and objectives.

NATIONAL LUTHERAN SOCIAL WELFARE CONFERENCE

50 Madison Avenue, New York 10, New York

Dr. Henry J. Whiting, Executive Secretary